42: Vanoverbergh E-5 (no date) 1936-1938 OA1 Philippines
Apayao OA5
Isneg

764 If buried under the house, a number of flat pebbles from the river are arranged all around the grave in such a way as to form the figure of a rectangle; the pebbles are stuck in the ground half-way and are placed erect, but lengthwise, so that the part that protrudes is about one half of the breadth of the pebble, not one half of its greatest length.

764 If the body is buried in a common graveyard, a small shed is erected over the tomb. This shed consists of four low posts, which support 349 a sheet of bamboo roofing, more or less slanting to one side. Sometimes, although rarely, the shed is much more elaborate, and, besides four or six posts, there are present two or four tiebeams that connect the posts, and a regular gable roof covered with grass or bamboo; the walls and gables are open to all winds, however, and there is a floor. Once erected, these contrivances are usually left untouched until they fall in and their materials decay. In all probability, this counterpart of a hut is intended to replace the house that in former times always shielded a tomb from the inclemencies of the weather.

766 In Bayag, upon the grave of *Butit*, under a shed of the most elaborate type just described, the survivors had placed immediately over the place of the body, and seemingly covering it from head to foot, 184 a contrivance of sticks and laths, which was an almost exact replica of the coffin-shaped device used in Catholic churches at services at which the body is absent. All around this wooden frame, several jars could be found, scattered at random, some of which were standing erect, at the time of my visit, others lying down, a few entire, others partially deteriorated. This is most certainly quite exceptional in Apayaw, as I never saw anything similar in any other graveyard.

3. After Burial till End of Mourning

765 When the funeral is over, the participants retire to a place a little distant from the house of the deceased, and from there the male relatives pelt the house with stones (*bumaláw*). This is done in order to drive away the spirits (*Bowá, Wirwér*, etc.) who might be lying in wait at the grave to rob it of its prey. This rite is not dispensed with even though the person be interred in a common graveyard and far away from the house, although in this case it seems to have lost all meaning; but the Isneg stick to their traditions. I confidently expect, however, that very soon they will find another reason for their action, and the throwing of stones will be explained as intended to drive away from the house either all spirits in general,